

A TRANSLATION
OF THE
PRINCIPAL HITTITE INSCRIPTIONS
YET PUBLISHED.

By JOHN CAMPBELL, M.A.,
PROFESSOR IN THE PRESBYTERIAN COLLEGE, MONTREAL.

I.—INTRODUCTION.

The Hittite inscriptions were first brought under the notice of scholars in 1871, when Mr. C. F. Tyrwhitt Drake obtained photographs and squeezes of those of Hamath. Last year Mr. W. Harry Rylands, Secretary of the Society of Biblical Archæology, collected all the inscriptions available of the same type and published them in the transactions of that Society. Mr. Rylands' collection constitutes our *Corpus Inscriptionum Chetthæarum*. They are all more or less mutilated, with the exception of the bilingual inscription of Tariktimme. In addition to this last, those which present sufficient material for decipherment are five from Hamath, entitled H I., H II., H III., H IV., H V., and two from Jerabis, the ancient Carchemish, entitled J I. and J III. Besides Mr. Rylands, the workers in the field of Hittite interpretation in England are Dr. Hyde Clarke, the Rev. Professor Sayce, M.A., and the Rev. Dunbar J. Heath. More than a year ago, and some time before the appearance of Mr. Rylands' *Corpus Inscriptionum*, I made known my decipherment of some of the inscriptions from Hamath. No other translation of these ancient records has been given to the world.

Having in preparation for the press a volume on the History of the Hittites, their migrations, antiquities, and language, it was my intention to reserve the publication of the translations for that work, in which the full statement of the inductive argument for my process would redeem it from the charge of antecedent improbability which has been urged against it in a most unscientific spirit by certain writers. The kindly solicitations of those whose opinion has all the weight of learning and the love of truth upon its side, have induced me to change my mind so far as to make a bare translation of the deciphered inscriptions take the place of an *avant-courier* to the forthcoming book.

The Hittite inscriptions are hieroglyphic in character, like those of Egypt, but very different in form. The only other purely hieroglyphic systems known are those of this continent, the ancient Mexican or Aztec, and that of the Maya-Quiches of Yucatan and Guatemala. The latter presents few if any points of resemblance to the Hittite, while the surface analogies of the Aztec with that of the scribes of Hamath and Carchemish are at once apparent. The Aztec system of writing, moreover, may be traced, through that of the Mound-builders of the northern part of the American continent, to the alphabet of Corea ; * thence to the Siberian inscriptions about the sources of the Yenisei, and southward to India, where, in Buddhist cave-temples, and on detached rocks, Hittite symbols are found. The phonetic values of the Aztec hieroglyphics are known. They are both ideographic and syllabic, like the Egyptian, but the syllabic seems to have been originally the prevailing form, inasmuch as even at the time of the conquest, almost every symbol was susceptible of a syllabic phonetic value. Convinced of the Hittite origin of the Aztecs, an origin to which their own traditions testify, I gave to the characters of Hamath resembling those of Mexico the Aztec phonetic values. Thus, a figure of a house was taken to represent *ca*, from the Aztec *calli* ; of an arm, *ne*, from *neitl* ; of an eagle, *qua*, from *quauhtli* ; of a fish, *mi*, from *miclin* ; of the teeth, *ti*, from *titlan* ; of a shield-like oval, *ma*, from *mallactli* ; of a diamond, *ish*, from *ixtli* ; of a leg, *me*, from *meztli* ; of a shoe, *ca*, from *cactli* ; and so on, to any extent. The justice of the process was verified by comparisons with the Corean and Cypriote alphabets, and even, although this of course could give no phonetic value but simply the original meaning of the more obscure symbols,

* I have just learned that undeciphered inscriptions, closely resembling those of the American Mound-builders, have been found in Japan.

with the old Hebrew or Phœnician. It was the old Hebrew, for instance, which explained the Hittite diamond as the symbol for the eye, by giving that form to the letter *ayin*, which means "an eye." The same alphabet reconciled the identical Hittite and Aztec forms representing teeth, and having the phonetic value *ti*, with the divergent Cypriote; for the Cypriote *te* is in form like the Hebrew *shin*, which originally denoted teeth. Some of the more cursive Mound-builder forms helped the identification of the Aztec with the Hittite. All possible pains were thus taken to guard against hasty conclusions, and arrive at safe and definite results.

In reading the inscriptions, apart from the mutilations of the text, there was little difficulty. Dr. Hyde Clarke first pointed out that they were written in boustrophedon order, and Dr. Hayes Ward confirmed this view. This boustrophedon order extends beyond the lines to their contents, for each line presents its characters not in succession but in groups, with superposition. The reading is toward the backs, and not toward the faces of the human and animal figures, as has been somewhere said. The commencement of a complete inscription is at the left hand. The only apparent exceptions to this are Hamath III., and Jerabis I. A more serious question arose, however: "how to translate that which has been deciphered; how to render the transliterated into English or any other known language?" In my first attempt, influenced largely by my success with the Davenport Mound-builder inscription, I interpreted by means of the Aztec and cognate American languages. The process was perfectly admissible, for these languages are the daughters or grand-daughters of the Hittite, and still must be used to explain certain Hittite forms, such as that of the verb substantive. The Basque and Caucasian tongues (Georgian, Lesghian, and Circassian), the Yeniseian, and Yukahirian might equally have been employed, were our dictionaries of them sufficiently copious and exact, for they are all Canaanitic and thus Hittite languages. I have found, however, that the nearest form of speech to the Hittite of the inscriptions, known to me, is the Japanese, and this I have almost uniformly made use of as the basis of Hittite translation. A historical knowledge of that language, for acquiring which I have had no facilities, would probably have enabled me to dispense with any reference to other vocabularies of the Hittite diaspora.

It would be premature to pronounce upon Hittite grammar from the few samples of the language in our possession. Its syntax is

thoroughly Turanian, as might be expected. It differs from the Japanese in the post position of the personal pronoun to the verb, and, at the same time, from most of its American descendants, which preserve the Japanese order. It exhibits in some of its groups, such as the long one in Jerabis III., line 4 (counting the mutilated top line as one), agglutination of the most extravagant kind, but no polysynthesis, for every element is found intact. The language possessed a verb substantive *ka*, which the Japanese has lost, but which many sister dialects have retained. The only Semitic word in the small vocabulary which the inscriptions furnish is Baal, unless we add Bethel, of which as a religious centre Pekah is made the lord. Assyria is called Sakane or Sagane, and Babylonia is termed Tinesi. The chief obstacle to exactness, both in representing the old Hittite speech and in translating it, is the variant or uncertain power of the vowel sounds which accompany the consonants in the syllabary. The same symbols are apparently employed for *ka* and *ko*, *ma* and *mu*. Thus a fish, the Aztec *michin*, the Paduca *mughat*, and the Lesghian *migul*, *muchol*, appears as *mu*, the Paduca and Lesghian value, in Kumuka, the Kummukh of the Assyrian inscriptions; but in another part of the same inscription (Jerabis III.) it is joined with the basket-handle, denoting *ti*, before a proper name, constituting with it the word *mati*, king. A more extended study of Hittite monuments may remove this inconvenience and make the work of the translator and lexicographer more simple and satisfactory.

A word may be said, before passing to the inscriptions, of the relation of the Japanese to the Hittites of Syria. Japanese history begins with Zimmouten, who is supposed to have reigned from the middle of the seventh century before Christ. There is no external evidence for such an antiquity of empire in the Japanese islands, but the reverse. A migrating people, possessing letters, carries its history from place to place, and identifies ancient facts and personages with modern sites. This the Chinese have done as well as the Japanese. The Hittite empire in Syria was overthrown by the Assyrian Sargon, B.C. 717. In the time of Alexander the Great, B.C. 326, it had been revived in India, where the Cathæi with many other tribes perpetuated their ancient civilization. At some hitherto unknown point between the visit of Alexander and the revival of Brahmanism in the early Christian centuries, a new migration, the result of Aryan pressure, took place in a northward direction. To the north of the Altai mountains, at the head waters of the Yenisei, the Hittites erected their cities, built their

mounds, and left inscriptions upon the rocks. Malte Brun avers that the mounds were called by the Tartars *Li Katei*, the tombs of the Cathayans. The inscriptions are now being brought together by Mr. Vladimir Youferoff, of St. Petersburg, in generous response to my request in connection with Hittite studies. As a nation or a body of nations the Hittites appear once more in history to the north and north-east of the Chinese Empire. They are the Khitan of the Chinese historians. How long they had been pouring a tide of immigration into Saghalien and Manchuria, Corea and Japan, we cannot tell. But from the middle of the tenth century, A.D., they occupied Northern China, imposed upon it the well known name of Khita or Cathay, and gave way to the Tungusian Nyuche in 1123. Then they disappeared from view. The history of Corea informs us that at the time the Khitan became lords of China they also effected settlements in that country. The colonization of Japan and of the greater part of Corea by the Hittites was probably long anterior to their descent upon China. Among the many traces of the Hittites in Japan, one of the most noticeable is the native name of that country, Yamato, which is a reproduction in the far east of the Syrian Hamath. Its meaning, "the mountain door," answers in all respects to Hamath, between the mountains, whose door or "entering" is referred to in the Bible. The Toltec empire in Mexico began in the eighth century, A.D., and that of the Aztecs, or Mexicans proper, in the eleventh, some forty or fifty years subsequent to the disappearance of the Khitan from the north of China. Both Toltecs and Aztecs claimed descent from the noble race of the Citin. The Peruvian empire came into existence in the eleventh century, at the time when the Aztecs and their conquerors supplanted the Toltecs. The Aztec, Peruvian, and intermediate Chibcha, civilizations were thoroughly Japanese in character, as Humboldt and many later investigators have asserted. Unhappily for the ethnologist, Chinese influences in Japan have affected the language, superseded the written character, and modified the old civilization. Spite of these influences, however, the Japanese language, religion, antiquities and traditions, must form the centre and starting point for all enquiries concerning the great Hittite race.

II. THE INSCRIPTIONS.

The most important are those of Jerabis, and one of Hamath, which is contained in the two fragments called H III. and H V. The other three are of the nature of proclamations. What first demands attention, however, is the bilingual inscription on the silver boss from Smyrna, which first confirmed me in my employment of the Aztec hieroglyphic values for the transliteration of Hittite. The Rev. Professor Sayce reads the cuneiform legend on the rim or outer circle of the boss, "Tarriktimme, sar mat Erme," or "Tarriktimme, king of the country of Erme." The Hittite characters, which are in duplicate, being repeated in perpendicular order on either side of the central figure, are six in number. On the supposition that the whole of the cuneiform legend is rendered by them, scholars who have attempted their interpretation have lost their way by finding ideographs instead of syllabic characters. One symbol is indeed an ideograph, the last or lowest of the six, almost the only form of the kind I have met with in Hittite. By my process of interpretation the Hittite legend reads *Ta-ra-ke-ti-ma mati*, or "Tarketima, the king," and nothing more. As the coin, or whatever it may originally have been, was to circulate in his dominions, the Cilician monarch probably did not think it necessary to add the name of his country in its language or system of writing, but for the benefit of strangers he added that name to the cuneiform text.

JERABIS III.

This text is much mutilated, and its record is therefore fragmentary. Almost all that appears in the upper line is the name of the Hittite city Carchemish, represented by the gate *Ka*, the yoke *ra*, the eagle *ka* or *qua*, the shield *ma* and the diamond *ish*. The second line begins at the right, after a large fracture which leaves the sense of what immediately follows somewhat indefinite. What remains is to the effect that a certain molester of the Hittites dwelt in the city of Nineveh (undoubtedly Shalmanezer). The Hittite people of Commagene, deserted by their king, earnestly prayed Sagara, King of Carchemish and Suzerain of all the Hittite tribes, to attack Shalmanezer. This is the substance of the second line. The third introduces some person, who is indicated only by the third personal pronoun, as treating with the people of Samasi in the city of Kirkhi Bakala, and inducing them to withdraw their allegiance from their King Kakane.

We next read that the people of Commagene welcomed Sagara ; that he deposed Kataka, the cowardly king, and set up one Netara in his place. The last line tells how Shalmanezzer of Sagane or Assyria, was induced by Kata, a Hittite chief and subordinate of the ruler of Carchemish, to fight against him. That the Hittites could appreciate a pun appears from the language of Sagara in the fourth line, where he plays upon the name of his opponent Kataka, whose name means "the hard or strong." He says, "I, Sagara, am Kataka (the strong); the little Kataka, the womanly lord, I crushed."

TEXT AND LITERAL TRANSLATION.

Line 2—Katinesa simaka tata kala Nenepa manene neneka
Hittites of molester within city Nineveh eagerly me pray
men Katike Kumukasa Salamanesera nebalane
people Hittite Commagene of Shalmanezzer to vex I

Line 3—Kakane ka Samasinesa sake kakala kane Samasinesa
Kakane of Samasites of lord dependence country Samasites of
tata kala Karaka-Bakula kara katarara Mati
within city Kirkhi-Bakala to cut talked over he King
Sagara (Sakara) makake Kumuka.
Sagara welcomed Commagene.

Line 4—Kataka-ne Sakara sasa Kataka mamasa sake katika-ne
Strong I Sagara little Kataka womanly lord subdue I
tata kane Kumuka mati ba Kataka ka Netara-ka
within country Commagene king place Kataka of Antera?
tarane.
set up I.

Line 5—Salamaneishsara Sakane ne-kakeka Karakamaish Sakara
Shalmanezzer Assyria me against Carchemish Sagara
Katinesa ka tiketi kasakaka Kata Katinesa sara
Hittites of in to fight provoked Kata Hittites of general
satate titane tata kaka Kakanesa
subordinate set up I within land Kakane of

TRANSLATION.

* * * The molester of the Hittites in the city of Nineveh. The Hittite people of Commagene earnestly besought me to vex Shalmanezzer. * * * In the city of Kirkhi-Bakala he persuaded the country of the Samasai to sever their dependant connection with Kakane, lord of the Samasai. Commagene welcomed King Sagara. * * * I, Sagara, am the strong ; the little Kataka, the womanly lord, I forced to yield. In the country of Commagene I established Antera as king, in the place of Kataka. * * * Kata, a Hittite General, whom I appointed my subordinate in the country of Kakane, instigated Shalmanezzer, of Assyria, to fight against me, Sagara of the Hittites in Carchemish.

JERABIS I.

This is the gem of the Hittite collection, but, as it has come down to us, a very rough diamond. It is spread over four steps, entitled by Mr. Rylands *a. b. c. d.*, each containing five lines. The first line is much defaced in all the four, but the others are perfect in *a. b.* and *c.* Fortunately *d.*, which is shockingly mutilated, contains the beginning and the end of alternate lines, and thus, while depriving us of much information necessary to a perfect connection of the narrative, does not make the inscription illegible. The first line I have not attempted, on account of its many blanks. The second begins with *d.* on the left, and passes on successively to *c. b.* and *a.* The third begins with *a.* on the right and proceeds to *b. c.* and *d.*, of course in the same direction. The same alternate order is preserved in the rest of the inscription. The great value of this inscription is that it contains the name of Palaka, the Phul of the Bible, and an account, though brief and fragmentary, of the overthrow of the Assyrian monarchy by that Babylonian. Students of Assyrian and Biblical History will appreciate the importance of a monument which sheds light on so obscure a period. Sagara, a common name for Kings of Carhemish, although this is apparently the same as Sagara of Jerabis III., while, in Commagene, made an alliance with Ashur, of Babylon, and sent an army to his aid. Ashur joined his father Palaka, and with him conquered the Assyrians, when he was proclaimed king of the conquered country under the name Isati. The inscription begins to tell how the conquered King of Assyria, hemmed in by the Babylonians, despaired, but breaks off before we learn his fate.

TEXT AND LITERAL TRANSLATION.

Line 2—	Mati	Sakara	Kumuka	bake ;	mati	Sakara
	King	Sagara	Commagene	place in ;	king	Sagara
	Tinesinesa	Askura	neke	kasaka		
	Babylonians of	Ashur	between	union is		
Line 3—	Takasakasa	Askura	sati	Katinesa	kaneba	Sasabasa
	hastily	Ashur	to join	Hittites of	army	Sazabe of
	kutasa		Katinesa	kunesa	Askura	kala
	caused to descend	Hittites of	general	Ashur	city.	
Line 4—	Palaka	Nenesa	kasa	Palaka	Nenesa	susane
	Phalok	Nineveh of	conqueror	Phalok	Nineveh of	waster
	Palaka	ne sakaka	mati Sakane	ka Sati.		
	Phalok	I son	king Assyria	in Isati.		
Line 5—	Kebaka	mati Sakane	Tinesinesa	tasane	nekasa	
	perceived	king Assyria	Babylonians of	watchfulness	to escape	
	tisara	makaka	takasa saka			
	to be able	ceased to think	enemy	coax ?		

TRANSLATION.

King Sagara has his station in Commagene. There is union between King Sagara and Ashur of the Babylonians. * * * With haste the general of the Hittites made the army of the Hittites of Szabe descend to the city of Ashur to join Ashur. * * * Phul, the conqueror of Nineveh, Phul, the waster of Nineveh; I am the son of Phul, Isati, King of Assyria. * * * The King of Assyria perceived the watchfulness of the Babylonians. He ceased to think of the possibility of escape. * * *

HAMATH III. AND V.

This inscription begins at the right of the first line of H III., and follows the boustrophedon order throughout that inscription. In H V., it begins at the left of the first line, and follows the boustrophedon order in lines 2 and 3, but line 4 begins at the left, like line 3. A view of the inscriptions themselves might solve this apparent incongruity. It is to be noted that H, III., and H, V., occur on different faces of the same stone. This inscription has been much defaced, probably by the sufferers from lumbago, who, Mr. Rylands tells us, were in the habit of rubbing their afflicted backs upon it in hope of a miraculous cure. The story is that of a revolt against Assyrian authority which arose as follows. One Kaba, a Hittite, but apparently a renegade in the service of the Assyrians, put to death Taku, the Hittite king of Chalcis in Syria, and occupied the city of the slain prince. Khintiel, who is the same as the Eniel of the Assyrian inscriptions, heard of this, and marched against Kaba, having made an alliance, with the permission of Pisa or Pisiris, the Hittite suzerain, with Rezin of Damascus, Pekah of Israel, and some other monarch whose name is defaced. He defeated Kaba's army, took Chalcis, captured the renegade and murderer, and, in revenge for the death of his friend, Taku, sacrificed Kaba on the altar of Baal. This act led to the destruction of Hittite monarchy, the overthrow of the kingdom of Damascus, and the deportation of the ten tribes by Sargon, the Assyrian king. The story is briefly alluded to in the Annals of Sargon.

TEXT AND LITERAL TRANSLATION.

H. III.

Line 1—(From the right.) * *

Baal	makaka	keba	Kaba	mati	Hamati	ka	Kanetala
Baal	killed	chief	Kaba	king	Hamath	in	Khintiel

Line 2—Mati	Kalasika	Taku	Katikasa	makaka	Kaba	kalane	Kaba
King	Chalcis in	Taku	Hittite	killed	Kaba	city at	Kaba

Line 3—Kikane Kalasine Kaba kanebane Kalasine alkaku
hear I Chalcis at Kaba army my Chalcis at attacks
Line 4—Kaba keba Katinesa Kalasika ? Tamasakasa ?
Kaba chief Hittites of Chalcis in ? Damascus ?

H. V.

Line 1—(From the left ; middle of line.)

kane mati matinesa ta basanesa ne sara ** makara
am I king kings of and rulers of I leader ** ?
kane ** ka sake (See Hamath I., II., IV., for the usual form.)
am I ** ? lord

Line 2—sa ka Hamati Kalatala Ratsine tineba tata kala
is of Hamath Khintiel Rezin friend within city
Ratsine ne Taka ka kala Tamasakasa ne kanene
Rezin dead Taka of account Damascus at agree I
Pekah Ramalake sake Batala ka
Pekah Remaliah of lord Bethel in

Line 3—mati Paka ne Taka kala kanene Kaba alpiba
king Pekah dead Taka account of agree I Kaba to oppose
***** takarata Taka tineba ka kala Kaba Katika
***** ? Taka friend of account Kaba Hittite
alpiba ka Hamati Katatala
to oppose am ? Hamath Khintiel

Line 4—(From the left, apparently in continuation of H. III., line 4)

Kalasi ne kane Kalasi mati kaneba ne takatasa manene
Chalcis at am I Chalcis king army my fighting of eager
Kaba sa lala takaka alne Kalasi ta netakaka Taka
Kaba of entrance to cut off come I Chalcis in famous Taka
Katikasa maka
Hittite to avenge

Line 5—** la Kalasita alne Kaba keba Katinesa alsamaka
** ? Chalcis in come I Kaba chief Hittites of to punish
takaba ***
at once ***

TRANSLATION.

Khintiel, king in Hamath, immolated the chief Kaba to Baal. Kaba killed Taka, the Hittite king of Chalcis. I hear that Kaba is in the city, in Chalcis. My army attacks Kaba in Chalcis. Kaba chief of the Hittites in Chalcis * * * *

(I am the king of kings, Pisa, of rulers I am the leader * * * * makara I am * * ka the lord.

The friend of Khintiel in Hamath is Rezin, within the city of Rezin. I make an alliance with him on account of the dead Taka, in Damascus. Pekah, the son of Remaliah, lord of Bethel * * . I make an alliance with Pekah on account of the dead Taka, to oppose Kaba. Khintiel in Hamath * * * * takarata, on account of the friend Taka, to oppose Kaba, the Hittite.)

I arrive at Chalcis, as its king, my army eager to engage. I come to cut off the entrance of Kaba, to avenge the famous Taka, the Hittite, in Chalcis. * * * to Chalcis I come. At once (I give order) to punish Kaba, the chief of the Hittites.

NOTE—Many of the characters in this inscription are defaced, and some have been conjecturally restored in the published copies. An examination of the original would probably reconcile the divergent forms of Khintiel's name (Kanetala, Kalatala, Katatala). The sign for Kala in Kalasi (Chalcis) is an ideograph in H. III., being the Aztec *col*, meaning tortuous, bent, crooked (*cosa tuerta o torcida*). In H. v., it is not an ideograph but a combination of two syllabic forms *ka* and *la*, like the hand and dagger which combine to make *ma-ka*, and the crescent, or stroke and crescent, or stroke and right angle, above and below the arm, which constitute *si-ne-si*. The chief ideograph is the Phrygian cap or bonnet, which is the sign of royalty, *mati*, king.

HAMATH I. II. IV.

Hamath appears to have been the holy place of the Hittites. In the Travels of an Egyptian (Records of the Past, vol. II., p. III.) Hamath is called "Takar-Aar, the all-assembling place of the Mohars," or scribes. The kings of Carchemish, who were at the head of the Hittite confederacy, seem to have made Hamath the meeting place of the tribal representatives; and the last of them, Pisa, the Pisiris of the Assyrians, erected or consecrated a temple for the use of the confederates in that city. The three inscriptions refer to this temple, and are very similar in form.

TEXT AND LITERAL TRANSLATION.

Hamath I.

Line 1—(From the left.)

* *	basanesa	sara	kane	takara	tsuku	Kera	sake
* *	rulers of	leader	am I	rich	all	Syria	lord

Line 2—	tara	taku	mati	matinesa	kala	tikura	sakuba	matsula
	shining	house	king	kings of	erects	he	temple to	worship

Line 3—	mati	Katinesa	Pisa	alkamane	tata	kaku	keba
	king	Hittites of	Pisa	powerful I	within	land	chief

Hamath II.

Line 1—	mati	matinesa	Pisa	ta	basanesa	sara	kane	takara
	king	kings of	Pisa	and	rulers of	leader	am I	rich
	tsuku	Kera	sake					
	all	Syria	lord					

Line 2—	takuka	mati	matinesa	kala	tikane	sakuba	matsula
	house this	king	kings of	erect I	temple	to	worship
	Baal ka	* * * *					
	Baal to (in)	* * * *					

Line 3—	mati	Pisa	sara	alkama ne	tata	kaku	keba
	king	Pisa	leader	powerful I	within	land	chief

Hamath IV.

- Line 1—ka¹⁰ mati matinesa Pisa ta basanesa sara ne takara
 am I king kings of Pisa and rulers of leader I rich
 ka tsuke Kera sake
 am all Syria lord
- Line 2—tata kaku keba taku mati matinesa tikura sake
 within land chief house king kings of rebuilt (purified)
 sakuba matsula Baal ka * * *
 temple to worship Baal to (of) * * *

TRANSLATION.

The common legend seems to be as follows :—

I am the king of kings and leader of rulers, Pisa ; I am the rich one, the lord of all Syria.

This house (shining house) I have erected (rebuilt, consecrated) to be a temple (meeting place) for the worship of Baal. The king of the Hittites, Pisa, the *sar* (leader, captain), the powerful man am I, the chief of the land (earth).

III. VOCABULARY.

J. III.

Line 2—Kati-nesa ; compare Samasi-nesa, Tinesi-nesa, mati-nesa, basa-nesa, genitive plural of Kati, Hittite. Katine, Hittites is the Chinese Khitan and Mexican Citin. Compare modern Japanese plural suffix *domo*, Aztec *me, tin*, Peruvian *kuna, naka*. The genitive *sa* is the equivalent of the Japanese *ga*.

simaka, molester ; Jap., *tsune*, pinch, distress ; Basque, *zimiko*, pinch, annoy, *zematu*, menace ; Aztec, *temociui*, annoyer, harrasser.
tata, within ; Jap. *tate*, established in, *de*, in ; Basque, *ta, hctan*, within ; Aztec, *titech*, within.

kala, city ; Jap., *shiro*, fortified town ; Bas., *hiri*, city ; Azt., *calli*, house ; Georgian, *kalaki*, city ; Circassian, *shilde*, city ; Yeniseian, *koleda*, village.

manene, eagerly ; Jap. *mune*, desire, *mangachi*, desirous ; Bas. *min*, ardent desire ; Azt., *mayanani*, hungering after.

ne, I, me ; Jap. *mi* ; Loochoo, *wang* ; Corean, *na* ; Basque, *ni* ; Lesghian, *na* ; Azt., *ne* ; Sonora, *ne* ; Paduca, *ni, no*, Peruv., *nah*.

neka, pray ; Jap., *negau*, pray, beseech ; Bas., *nastu*, importune ; Azt., *notza*, call to.

men, people ; Jap., *min*, people ; Bas., *mainada*, family ; Azt. *mamala*, people.

nebala, vex ; Jap., *naburi*, vex ; Azt., *navallachia*, annoy, waylay ; compare Bas. *embalditu*, to cripple.

Line 3—sake, lord ; Jap., *shu*, lord, master, *saki*, nead, front ; Azt., *azcaua*, lord, master ; compare Bas. *esku*, power.

kakala, dependence, subjectivity ; Jap., *kakari*, to depend, be subject ; Bas., *katalo*, dependent ; Azt., *cacatic*, adhering, *cetitia*, attached.

kane, country; Jap., *kuni*, country, state; Bas., *gune, une*, place, region; Azt., *cana*, place, region.

kara, cut, break; Jap., *kiru*, cut, break; Bas., *zilhetze*, sever; Azt., *zeloa*, sever, separate. It must be remembered that the Aztec has no *r*, and the Japanese no *l*.

katara, persuade, talk over; Jap., *kataru*, talk over, dupe; Bas., *elhe-katu*, talk to, Azt., *cuillauiltia*, persuade, constrain; Yeniseian, *khedylltshi*, talk; Iroquois, *katatis*, talk.

ra, he; Jap., *are*, he; Bas., *hura*, he; Circassian, *arr*, he; Mizjeji, *jer*, he; Georgian, *alle*, he; Sonora, *ar*, he; Iroquois, *ra*, he; Dacotah, *aar*, he; Cayubaba (Peruvian), *are*, he.

mati, king; Jap., *moto*, head; Corean, *mati*, head; Lesghian, *me, theri*, head; Sonora, *muuti*, head; Iroquois, *nontsi*, head, *onontes*, mountain. The Iroquois employ the word *onontio* from *onontes*, mountain, to designate a supreme head, and such seems to have been a universal custom among the Hittites. The Basque *mendi*, mountain, may represent *mati*. The Hittite ideographs for king are the Phrygian cap (for the head) and the mountain. The Georgian *mta*, mountain, is the same word. It is needless to say that head and chief are intimately connected in all languages.

makake, welcome; Jap., *mukai*, *mukaye*, meet, welcome; Basque, *abegi*, welcome.

Line 4—Kataka, strong, hard; Jap., *katai*, *kataku*, hard, firm, strong; Basque, *agitx*, strong, vigorous; Aztec, *tetic*, hard, strong; Corean, *kootser*, hard, strong; Circassian, *keytu*, hard, strong.

sasa, little; Jap., *sasai*, little, diminutive; Basque, *chiki*, small; Aztec, *xocoa*, *xochtic*, little; Circassian, *czuk*, small.

mamasa, womanish; Jap., *memeshii*, womanish, weak; Basque, *eme*, woman, *emeki*, *mamia*, womanlike, soft; Aztec, *mometzuiani* (muger con su costumbre); Aino, *mazi*, woman; Sonora, *muki*, woman; Paduca, *mukeadi*, woman; Dacotah, *mega*, woman.

katika, crush, cause to yield; Jap., *kudaki*, crush, *kudashi*, cause to yield; Basque, *chetu*, *chchatu*, *zaitu*, *zathikatu*, crush; Aztec, *cuellania*, break, *cuellaxoa*, frighten into submission.

ba, place; Jap., *ba*, place; Basque, *abi*, place, nest, *ipini*, to place, *be-arrean*, in place of; Aztec, *patcayotia*, put in place of. The Hittite form is *ba-ka*, in place of.

ka, in, of; Jap., *ga*, of, *oku* (locative); Basque, *gan*, in; Aztec, *co, c*, in; Iroquois, *ke, kon*, in, at, of.

tara, put, set up; Jap., *ateru*, put, *toru*, appoint; Basque, *ezarri*, put, place; Aztec, *tlalia*, put; Iroquois, *kiterons*, place.

Line 5—Kakeka, against; Jap., *giyaku*, contrary, opposite; Basque, *jauki*, oppose; Aztec, *izquagua*, oppose.

tiketi, fight; Jap., *tekikai*, fight, contend with; Basque, *zehatu*, strike, *etsaigo*, enmity; Aztec, *teyaotia*, fight.

kasakaka, incite, instigate; Jap., *keshikake*, set on, incite, instigate; Basque, *kitzikatu*, provoke to hostility; Aztec, *cocolquitia*, provoke to anger.

sara, general, leader ; Jap., *kashira*, captain ; Basque, *agint-zari*,
buru-zari, officer, commandant.

satata, subordinate ; Jap., *shitate*, a subordinate ; Lesghian, *kutasa*,
inferior ; Iroquois, *ehtake*, inferior.

tita, set up, appoint ; Jap., *tate*, set up, establish ; Basque, *goititu*,
set up.

kaka, land, country, region ; Jap., *kokka*, country, *chi*, land, region ;
Basque, *toki*, country ; Sonora, *gue*, *chuchti*, land.

J. I.

Line 2—Neke, between ; Jap., *naka*, between, among ; Basque, *nas*, *nahas*,
together, between ; Aztec, *netech*, between.

kasa, union ; Jap., *gasshi*, unite ; Aztec, *ctia*, unite, make alliance.

ka, is, am ; Aztec, *ca*, to be ; Sonora, *cua*, *coa*, to be. Compare the
Basque *n-aiz*, *h-aiz*, *ga-re*, *za-rete ce-n* of the verb substantive.
The original *ka* appears in the compound tenses, imperative and
other moods, of this verb in Hittite languages, which, like the
Georgian and Japanese, have adopted *ar* for the simpler forms.

Line 3—Sakasakasa, hastily ; Jap., *sekaseka*, hasty, impetuous ; Basque,
chicht, *takataka*, promptly ; Aztec, *iciuhca*, *iciuhqui*, *iciuhcayotica*,
immediate, rapidly.

sati, to join ; Jap., *tsugu*, *tsuida*, join, *tetsudau*, help ; Aztec, *ctia*,
unite.

kuneba, army ; Jap., *gun*, *gumbiyo*, army ; Aztec, *cempanquica* andar
en procession, march.

kutasa, cause to descend ; Jap., *kudashi*, cause to descend ; Basque,
jatzi, *jautsi*, descend ; Aztec, *uetzi*, to fall.

kunesa, general ; Jap., *gunshi*, military officer.

Line 4—Kasa, conqueror ; Jap., *kachi*, to conquer, victory ; Basque, *chikitu*,
destroy ; Aztec, *cacayaca*, destroy.

susane, waster ; Jap., *susami*, lay waste, ruin ; Basque, *zuzi*, destroy ;
Aztec, *xixinia*, lay waste.

sasaka, son ; Jap., *shisoku*, son ; Circassian, *simshagha*, son ; Aztec,
xocoyotl, son.

Line 5—Kebaka, perceived ; Jap., *kampa*, perceive, discover ; Basque, *gorbal-
du*, discover.

tasanema, watchfulness ; Jap., *tashinami*, circumspection, watchful-
ness ; Aztec, *tecuillavia*, be careful, watchful.

nekasa, to escape ; Jap., *nigashi*, let escape ; Basque, *inesi*, *ihesi*,
flee, escape ; Aztec, *maquica*, escape.

tisara, to be able ; Jap., *dekiru*, be able.

makaka, cease to think ; Jap., *omoisute*, *omoikiri*, cease to think.

takasa, enemy ; Jap., *teki*, enemy ; Basque, *etsaya*, enemy ; Aztec,
teyaouh, enemy ; Circassian, *yedzeesho*, enemy ; Korean, *taityok*,
enemy ; Dacotah, *toka*, enemy.

saka, coax ; Jap., *susumeru*, coax, persuade, *tsuisho*, flattery,

H. III.

Line 1—Makaka, killed, sacrificed ; Jap., *makari*, die ; Aztec, *miqui*, die ; *mictia*, kill ; Sonora, *muhat*, *mukiki*, kill ; Paduca, *meca*, kill.
keba, chief ; Jap., *kobe*, head ; Basque, *jabe*, *jaube*, master, chief.

Line 3—Kika, hear ; Jap., *kiki*, hear ; Aztec, *caqui*, hear.
alkaku, attacks ; Jap., *royeki*, attack, assault ; Basque, *eraso*, attack.

H. V.

Line 1—Ta, and ; Jap., *to*, and ; Basque, *ta*, *eta*, and.
basa-nesa, ruler, of the rulers ; Jap., *bushi*, cavalier, of the ruling class ; Aztec, *pachoa*, rule, govern, *tepacho*, ruler, governor.

Line 2—Sa, is ; Jap., *su*, to be.
tineba, friend ; Jap., *tomo*, *tomobito*, *tomodachi*, friend, attendant, companion ; Aztec, *tenamic*, companion, consort.

ne, dead ; Jap., *nai*, defunct.

kala, on account of ; Jap., *kara*, because, on account of ; Basque, *tara*, for, because of.

ne, in ; Jap., *ni*, in ; Basque, *n*, *an*, in ; Iroquois, *ne*, in, at.

kane, agree, accord ; Jap., *kanai*, agree with ; Basque, *on-gune*, agreement, bon-accord ; Aztec, *cen*, unity. This verb seems to be derived from an original Hittite word, denoting "one."

Line 3—Alpiba, oppose, march against ; Jap., *iru*, go, *bubi*, in hostile array ; Basque, *farfatzea*, to fight, ? ; Aztec, *tlapeuia*, make war.

Line 4—Takata, to fight. See *tiketi*, J. III., line 5.

lala-takaka, to cut off the entrance ; Jap., *iri*, enter, *yori*, approach, *tatsu*, cut off, *ireru-tozasu*, shut up ; Aztec, *teca-lol-iztli*, shutting up.

al, come ; Jap., *iru*, *kuru*, come ; Basque, *el*, *hel*, come ; Aztec, *vallaauh*, come.

netakaka, famous ; Jap., *nadakai*, celebrated, famous.

maka, avenge ; Jap., *mukui*, avenge ; Aztec, *motzoncuini*, avenger.

Line 5—Alsamaka, punish, execute ; Jap., *korashime*, punish, *sumashi*, execute ; Basque, *hildumatu*, *ildumatu*, put to death ; Aztec, *tlama-chuia*, punish cruelly.

takaba, at once ; Jap., *tachimachi*, immediately ; *tekipaki*, quick ; Basque, *tacataca*, promptly.

H. I.

Line 1—Takara, rich ; Jap., *takara*, riches ; Basque, *be-thakor*, rich, full, fertile ; Aztec, *tlacotli*, precious, valuable.

tsuku, all ; Jap., *tsugo*, all ; Basque, *guci*, all ; Aztec, *ixquich*, all ; Circassian, *izak*, all ; Peruvian (Aymara), *taque*, all.

Line 2—Tara, shining, beautiful ; Jap., *tera*, shining ; Basque, *eder*, beautiful ; Yukahiri, *nain-tallitsh*, beautiful ; Aztec, *teuilitic*, clear, shining.

taku, house ; Jap., *taku*, house ; Basque, *tegi*, house ; Aztec, *techan*, house.

kala-tiku, erect ; Jap., *deki-agaru*, complete, produce, *agaru*, ascend ; Basque, *altzatu*, erect, raise ; Aztec, *caltia*, build a house.

sakuba, temple ; Jap., *shukubo*, temple ; Aztec, *tecpan*, temple.

matsula, worship ; Jap., *matsuru*, worship ; Basque, *muthiri*, supplicate, *metarri*, altar ; Aztec, *mumuztli*, altar.

Line 3—Alkama, powerful ; Jap., *rikimi*, power, strength ; Basque, *almen*, *alegin*, power.

H. II.

Line 2—Ka, this ; Jap., *kon*, this ; Basque, *au*, this ; Aztec, *yehua*, this.

H. IV.

Line 2—Tiku, build ; Jap., *deku*, make.

sake, new, pure ; Jap., *sai*, anew, *saiko*, 'rebuild, *shojo*, clean, pure ; Basque, *chahu*, clean, pure.

The hieroglyphic text of the inscriptions will be found in "The Transactions of the Society of Biblical Archæology," vol. VII., part III., p. 429, seq. The Transactions are published from the office of the Society, 11 Hart street, Bloomsbury, W.C., London.